1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

is applied about the socket, there is sometimes, covering it wholly or in part, a casing of snake or lizard skin (fig. 106). In order that the heavy arrow-head (together with its socket) may not happen to slip out of the shaft when the arrow is being carried in the belt, the foremost end of the string used in winding on the socket is often passed back along the socket ((in the way shown in fig. 105)) and tied on to the winding on the fore end of the shaft.

Poison is never put on the arrow-heads, but these are often provided with barbs (figs. 99—102). For bird-shooting the Choroti use arrows with a club-shaped head (fig. 103), in appearance similar to those I have described from the Chiriguano. Among the Choroti, however, there are seldom seen club-like arrow-heads that have, in the centre of their striking face, a projection such as the Chiriguano arrows have (see fig. 212 and p. 209). As regards the Choroti arrows I have here reproduced, their lengths, and other particulars about them, will be seen from the appended table.

Fig. 107. Feathering of the arrow, fig. 90. 1/1.

I think I ought to mention that in ancient Indian graves in the mountain region there have been found arrows of exactly the same types as those nowadays used by the Choroti and other peoples of the Chaco.[1] These types are, however, not those that are characteristic of the mountain region, the arrows of the mountain tribes now inhabiting the area of the ancient Peruvian realm having quite a different appearance.[2]

As regards arrow-heads, I wish to point out that even the most singular forms may be common to peoples that are each others' antipodes. In cases where human beings have reached much the same stage of cultural development, when they have similar needs, and access to the same sort of materials for weapons and other implements, then similar forms of implements are apt to be produced, independent of time and locality. As an example of this I may adduce that among the Esquimaux of western Greenland are to be found arrows with bone heads of exactly the same

[1] See for example Ihman (4), pp. 729—730; Joyce (1), plate XXVI, fig. 4; Lehmann-Nitsche (4), p. 37.
[2] See for example von Rosen (10), figs. 140—143.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

with the tail skin of a lizard. The blade and handle form an obtuse angle, and the edge has been ground on the outer side of the angle. This peculiar shape of knife corresponds to the shape of wooden knives that have been found in ancient Indian graves on Puna de Jujuy and in Quebrada del Toro.[1]

Fig. 145. Rope, of bast. Choroti. Gran Chaco. Bolivia. 1/1. Riksm. 03. 3. 244.

Fig. 146. Knife[2] with one-edged blade of soft iron, and handle of wood, covered with lizard skin. Choroti. Gran Chaco. Bolivia. 1/2. Riksm. 03. 3. 189.

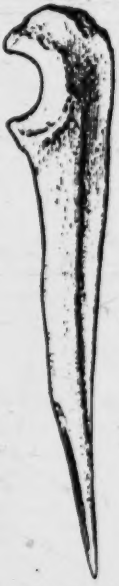

Fig. 147. Awl, consisting of the right ulna of some large feline, probably puma. Choroti. Gran Chaco. Bolivia. 1/1. Riksm. 03. 3. 183.

The Choroti also use wooden knives, resembling broad-bladed chisels.[1] Knives of this shape, which the Choroti now also make of iron, are principally used for cutting up fish, or for opening and dividing pumpkins, water melons, and other kinds of fruit. For cutting up meat, sharp-edged cane splinters, or — and nowadays most generally — iron knives, are used. As I have previously mentioned, the Choroti also use the sharp-toothed jawbones of the palometa fish (Serrosalmo sp.), as knives for hair-cutting, fig. 84.

[1] See, for example, von Rosen (10), figs. 59, 127—131.
[2] Nordenskiöld (11), figs. 12 and 13.

1: Rosen E-5 (1901-1902) 1924 SK6 Chorotl SK6

of that kind are especially apt to make it easy for the spirits to acquire possession of human beings. When a woman paints her face, that fact may, therefore, indirectly constitute a sign that she desires sexual intercourse, although the painting may perhaps have been done for the magical reasons above indicated.[1]

On page 58 I have remarked that on a reed-casing for keeping ostrich plumes the holes and the edges of the lids were painted red. This red-painting cannot very well be of a decorative character, seeing that there is not much of the paint visible when the lid is closed. According to my opinion, it is very probable that the paint has been applied in order to protect the delicate ostrich plumes contained in the casing from sustaining harm from evil spirits. The fact is that there is, among the Indians, a wide-spread belief that decay and similar processes are caused by evil spirits, on account of which it has been customary among certain Indian tribes to paint not only corpses but also grave equipment with red paint for the purpose of preservation against decay. And we also possess positive evidence that among certain Indian tribes the custom prevails of providing the property of the living with a similar magically protective, painting.

When through Karsten's paper on Indian conceptions as to the significance of painting,[2] my attention had been drawn to these circumstances, I took to examining most of the objects I had found as grave furniture at Quebrada del Toro and Puna de Jujuy (Argentina) in order to ascertain whether any of these objects had been painted before being put with the dead.[3] This examination revealed that nine wooden objects seemed to be painted all over with red paint, but as I, owing to the objects having lain such a long time in the ground, was unable with certainty to decide whether these objects really were painted, or whether their red colour was due to the natural colour of the wood, I had the objects in question submitted to chemical examination. It was then established that the objects were painted, and that the paint consisted of ferrix oxide, almost pure,[4] (so therefore not uruku, which is prepared from Bixa Orellana).

[1] Cf. Karsten (4), Chap. I.

[2] Karsten (4), Chap. I.

[3] As a result of the fact that all the ethnographical and archæological collections of the Riksmuseum are stored in most unsuitable premises, it has not been possible to find all of the objects.

[4] Analytical report No. 31/1934, Chemico-Technical Bureau (Kemiska Tekniska Byrån).

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

172 Particulars of the objects in question are given in the table here below:

Objects painted all over with red paint, found by the author in ancient Indian graves at Casabindo. Puna de Jujuy. Argentina.

Riksm. coll. No.	Class of object	No. of fig. in von Rosen (18)	No. of page on which object is mentioned in von Rosen (18)
03. 3. 6797	Long handled spoon	—	38
03. 3. 6836	Pointed stick	53	37
03. 3. 6809	Distaff	—	31
03. 3. 6819	Small club (fish club?)	43	34
03. 3. 6833	» » » »	41	33
03. 3. 6830	Wooden knife	39	32
03. 3. 6871	Miniature bow	45	34
03. 3. 6873	Fragments of arrow shaft	—	35
03. 3. 6821	Mesh spacer	39	32

304 751 On page 72 et seq., I have already described the manner in which the Choroti tattoo themselves, and also pointed out that this tattooing is of a magical character whilst at the same time this practice, like the painting of the face, is to a certain extent connected with the sexual life of the Indians. It is highly probable that not only the painting, but also the tattooing, of the face among the Choroti is done in order to prevent evil spirits from entering the body by way of eyes, nose, mouth and ears.[1] The arrow-like signs that sometimes are found as ornament done in tattooing or painting among the Chaco Indians (see for instance fig. 66), are, according to Karsten, in some way connected with the circumstance that the spirit of illness, called »mohsek ihitek» (i. e., the arrow-shooting mohsek) uses arrows for working harm upon people, for which reason arrows may be considered as amulets.[2] This, the Indians' way of looking at things, corresponds to the old saw: »like cures like», or »taking a hair from the dog that bit one».

531 751 Figures and ornamental signs, incised or burned-in, on calabashes for household use (figs. 127, 129—132) as well as on magic rattles of calabash (figs. 170 and 181), are, at least in certain cases, to be regarded as magical protective devices against evil spirits.[3] The significance of two figures, resembling human beings, carved on the magic rattle in fig. 181.

[1] Karsten (4), pp. 8 and 10.
[2] Karsten (4), pp. 196 and 191.
[3] Karsten (3), p. 179.

2: Nordenskiöld E-5 (1908-1909) 1919
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Ashluslay SK5

The Ashluslay are called *Suhin*[1]) by the Lengua-Mascoy, *Etéhua* by the Tapiete, *Áshli* by the Choroti, *Sónena* or *Sónuash* by the Mataco, and *Sotegraik*[2]) by the Toba. A 101

They call themselves *Ashluslay*, as I have ascertained, and this is confirmed by HUNT[3]). The latter says it is the settlers on the lower Pilcomayo that call them Chunupi, a circumstance which has evidently misled him to identify them with a tribe of that name which has been known for a long time. The statements of settlers are to be taken with caution. An error of the same kind is to call the Ashluslay Tapiete.

The Choroti call themselves *Yóshuaha* (*Yójuaha*, acc. to HUNT.) However, I have preferred the former name, this being, moreover, the form in which it generally appears in the literature of the subject. It derives originally from the Chiriguano. They are called *Mánuc* or *Máninc* by the Mataco. C 101

No archaeological investigations of any kind have been carried out in the territory of the Choroti and Ashluslay Indians. Not a single old grave, not one old dwelling has been examined there. And probably an archaeological examination of their territory would yield but little. It is exclusively the modern civilisation of these Indians from which we will try to draw some conclusions anent their history. A C 102

The Choroti and the Ashluslay live on and in the vicinity of the Rio Pilcomayo, a considerable river which flows down from the Bolivian plateau into the Rio Paraguay. A C 131

For the greater part the Rio Pilcomayo is not properly navigable. About where it cuts the tropic of Capricorn it loses itself in extensive swamps, the well-known «Esteros del Padre Patiño». It has a very unsettled course. More than once it has changed its course, and as you go from the A C 133

[1]) HUNT, p. 257.
[2]) FRIČ (1) p. 210.
[3]) p. 257.